St. Charles Seminary Library
Carthagena, Ohio
JUL 15 '61

A WORD FOR YVOR WINTERS
—Richard M. Elmar

THE

Commonweal

The Scientist and the Believer

In the Atomic Era

by Louis Leprince-Ringuet

Aliens Forever

One Law for Costello, Another for Us?

by Tom Brooks

EXQUISITE IN HIS CRUDITIES: A POEM . . . . by David Galler
LIFE AND WORK OF LEO XIII . . . . . by Philip Deasy
COUNTRY OF LOVE . . . . . by Martin Tucker
ZEAL AND ZEALOTS . . . . . by William Dunlea

olume LXXIV, No. 16 July 14, 1961 Twenty-Five Cents

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Blackfriars

BLACKFRIARS, the monthly review edited by the English Dominicans, was founded in 1920. Father Vincent McNabb, defining its aims in the first number, characteristically remarked that its service of the truth might lead to as short a career as that of the Holy Innocents. In fact BLACKFRIARS is forty years old and through the years it has continued to apply a consistent Christian judgment to those issues in the contemporary world which are too often neglected or evaded.

To meet the needs of its own time must always be the concern of such a review, and BLACKFRIARS, while faithful to its original purpose, is extending its range. Apart from the principal articles in each issue, there will be regular features which will try to give its readers a survey of what is being said in such special fields as education, the social sciences, technology, and ecumenical theology. Month by month there will be an indication of what is appearing in reviews in French, Italian, German and Russian. Special attention is given to the cinema and the visual arts each month. In addition, extended book reviews will, as hitherto, provide a regular guide to what is being published.

Among recent contributors to BLACKFRIARS have been: Archbishop David Mathew, the Archbishop of Durban, Lord Pakenham, Sir Francis Walsh, F.R.S., Professor E. Evans-Pritchard, Professor R. C. Zachner, Father Yves Congar, O. P., Father C. C. Martindale, S.J., Father Joseph Jungmann, S.J., Professor Jocelyn Toynbee, Dr. Bernard Towers and Michael Dummett, as well as its customary Dominican contributors, including Fathers Henry St John, Thomas Gilby, Gervase Mathew, Kenelm Foster and Illtud Evans.

(Subscription Form)

Name (please print) .....

Address .....

City, Zone, State .....

I enclose $4.50, my subscription to BLACKFRIARS for one year beginning with the ..... issue.

BLACKFRIARS PUBLICATIONS

2 Serjeants' Inn, London E.C.4, England

THIS WEEK

Week by Week 387

Meanwhile, Back at the F.C.C.
by James O'Gara 390

The Scientist and the Believer
by Louis Leprince-Ringuet 391

Aliens Forever
by Tom Brooks 395

Exquisite in His Crudities: A Poem
by David Galler 400

A Word for Yvor Winters
by Richard M. Elman 401

The Screen
by Philip T. Hartung 403

Books 405

THE COMMONWEAL
232 MADISON AVENUE
NEW YORK 16

Editor
EDWARD S. SKILLIN

Managing Editor
JAMES O'GARA

Associate Editors
JAMES FINN
RICHARD HORCHLER

Drama Critic: RICHARD HAYES; *Movie Critic:* PHILIP T. HARTUNG; *Paris:* ROBERT BARRAT; *Rome:* GUNNAR D. KUMLIEN; *Great Britain:* MICHAEL P. FOGARTY

JOHN BRUBAKER: *Advertising Manager*

Entered as second-class matter at the post office at Orange, Conn., under the act of March 3, 1879. Second-class postage paid at Orange, Conn. Printed in the U.S.A. and published weekly, except biweekly from mid-July to mid-September, at 440 Post Road, Orange, Conn., by The Commonweal Publishing Co., Inc., 232 Madison Ave., New York 16, N.Y. MUrray Hill 3-2042.

Copyright © 1961 The Commonweal Publishing Co., Inc.

U.S. and Canada, $8 a year. Foreign, $10. Single copies 25¢
Printed at the Wilson H. Lee Co., Orange, Conn.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE
Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-SEVENTH YEAR OF PUBLICATION

week by week

TRAVELER'S RETURN

IN SOME RESPECTS, at least, Adlai Stevenson's report on his Latin American tour was overshadowed by the crisis in Berlin. Despite the gravity of the German situation, this is unfortunate, for Mr. Stevenson's findings in Latin America are of great importance.

A little over a year ago, Mr. Stevenson made a five-week tour of South America as a private citizen and potential third-time nominee for the Presidency. This time he traveled as U.S. Ambassador to the United Nations and as the new American President's representative. Formally, his mission was to make advance preparation for the hemispheric economic conference to be held in Uruguay later this year. Less formally, Mr. Stevenson was acting as President Kennedy's eyes and ears on how we are faring in the wake of the Cuban fiasco.

Since Mr. Stevenson's return from his ten-nation tour, he has not only reported personally to President Kennedy but has addressed the National Press Club, testified before the Senate Foreign Relations Committee and given rather frank answers to questions by American reporters. And if there is comfort that can be drawn from some aspects of Mr. Stevenson's findings, the over-all situation in many of the countries he visited is clearly grave and will not easily be mended.

Mr. Stevenson himself has many friends in the countries he visited, and he was generally well received, despite anti-U.S. student demonstrations that occurred in a few places. During his travels he found considerable enthusiasm for the idea behind President Kennedy's "Alliance for Progress" —despite the fact that concrete U.S. action does not yet go much beyond that previously proposed by President Eisenhower. On the debit side, however, Mr. Stevenson found in many nations a "worsening economic situation and rising discontent." Both politically and economically, Mr. Stevenson noted, the Latin American situation has deteriorated markedly since his visit fifteen months ago.

AS FAR AS Cuba is concerned, Ambassador Stevenson's report was, if not surprising, certainly disquieting. "The principle of non-intervention is a religion" throughout Latin America, he found, and the United States role in the Cuban invasion was highly unpopular. The episode, Mr. Stevenson reported dryly, "did not enhance the Latin American opinion of us."

This does not mean that Mr. Stevenson found many Latin American leaders who are sympathetic to Fidel Castro. He did, however, encounter a widespread tendency to see Cuba as a problem in U.S.-Cuban relations rather than as a hemispheric problem. Even more disturbing, he discovered little awareness of how far Cuba has moved into the Soviet orbit and to what extent the tactics of the police state are being employed in Cuba. Finally, and perhaps most disturbing of all, he found considerable pro-Cuban sentiment among the people themselves, many of whom regard Fidel Castro purely as a social reformer who has successfully defied the Colossus of the North. In the region's worsening economic situation, therefore, Castro and Cuba could easily become rallying cries for more revolutions in the same pattern.

None of this adds up to a situation that is easily dealt with. Latin American leaders are conscious of the pro-Castro sentiment among their people; many fear to take too strong a public position on Cuba lest they touch off an explosion inside their own country. Preventing more uprisings on the Fidel-model will require, in the short run, vigilance against internal or external armed subversion and, in the long run, reform of the economic and social

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

conditions which now make Castro look like a hero to too many Latin Americans. Yet the governments in several of the ten countries Mr. Stevenson visited are lagging on both points, with the idea of long-run internal reforms in particular receiving lip-service at best.

For the United States, then, the prospects in Latin America are not overly bright, and the situation is not one where we can, by doing this or that, produce an overnight change by our own efforts. In those countries where public officials seem unaware of the danger, there is little we can do. But where governments are prepared to take firm and vigorous steps, there is much that the United States can do, provided that we ourselves are aware of the urgency of the task.

The hemisphere economic conference later this year should tell much about both U.S. and Latin American determination to face the multitude of problems which confront us and of which Fidel Castro stands as prime symbol. In our view, it is imperative that the United States go to Uruguay prepared to present larger and more specific plans for hemispheric development and cooperation than we have yet done. And if President Kennedy is himself able to attend, we think that gesture would go far to demonstrate our determination to make a fresh start in Latin America.

THE SUBVERSIVE RIDERS

THERE ARE some public charges and statements that are unduly honored by comment, and the recent charge of Brigadier General T. B. Birdsong may be one of them. General Birdsong, head of the Mississippi Highway Patrol, said at a news conference that the Freedom Rides through the South were "directed, inspired and planned by known Communists." One great conclusion immediately follows from such a charge. Since they are inspired by Communists, the Freedom Riders are a threat to our "way of life," and anyone who opposes the Riders is engaged in a great patriotic act.

The charge, of course, is as foolish as the conclusion General Birdsong would have us draw. The basis of the charge, according to the General, is that two hundred American students attended a seminar in Cuba last February and that they were taught "how to make sit-ins, walk-ins, kneel-ins and Freedom Rides." At least two of these students were Freedom Riders, he said. Other Riders, he added, had records of theft, burglary, grand larceny, etc. Furthermore, the Congress of Racial Equality was a Communist-front group.

Charges such as these are familiar to the point of boredom. But the fact that they are made by the head of Mississippi Highway Patrol is simply another indication of what the Freedom Riders face, whether they are Negro or white; Catholic, Protestant or Jewish; clergy or laity; honored or unsung.

THE ATHEIST CITIZEN

CAN AN ATHEIST be a good citizen and a good office-holder? Must one be religious to be a good and patriotic American? One would have thought that questions such as these had been answered to the satisfaction of most thoughtful Americans by now, but it has become clear in the last few weeks that they have not.

In a recent decision the Supreme Court of the United States ruled that the states cannot require a public officeholder to believe in the existence of God. In its unanimous ruling the Court declared that an article of the Maryland state constitution was a "religious test for public office" and that it therefore invaded the individual's right to religious freedom.

The Supreme Court's decision was not only warranted but desirable. It should do much to clarify the relation between faith and citizenship, between morality and patriotism. There is, unfortunately, much to clarify, not simply because the relations are complex and involve issues of profound and lasting importance. There is much to clarify because, during the last several decades, both demagogues and well-intentioned commentators have apparently misunderstood and thoroughly confused the issues with which, as American citizens, we have been presented.

An instance of the confusion was offered by columnist David Lawrence almost immediately after the Court's decision. He wrote at that time: "Atheism has just been given approval in theory by the Supreme Court of the United States as a full-fledged 'religion.' This ought to make the Communists in Russia very happy, but it is doubtful whether it will be received with enthusiasm by all other religions in the United States."

The logic by which Mr. Lawrence drew some of his inferences is difficult to discern, but the direction of his comment is dishearteningly clear —or, rather, clearly disheartening. For in his opening statement he implies that a criterion of how

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the Supreme Court should interpret the Bill of Rights is whether or not it will please Russian Communists. He would, thus, enlist faith as a political weapon in the cold war, a temptation to which Christians in the Western world have all too often succumbed. In this perspective, the man who formally professes a religious belief is more patriotic than the man who does not; the non-religious person is seen as the non-American person. At its virulent worst this view can do and has done great mischief, for it too readily allows a narrow nationalism to become the test and measure of religious values.

Apart from this, Mr. Lawrence made the equally common—and equally faulty—equation between religious faith and good citizenship. Mr. Lawrence first questioned whether Maryland's constitutional requirement that an officeholder acknowledge "a belief in the existence of God" was a religious test or a moral test.

"If an officeholder doesn't believe in God, he may or may not be a person who believes in honesty or morality. He may be someone who doesn't believe in any rules of moral conduct. He could, perhaps, believe that it was proper for him to cheat or to deceive. He might not accept the Ten Commandments, for example, as necessarily governing his conduct. Hasn't a state this right to determine whether it wants as an officeholder someone whose ideas of morality deviate so sharply from the general standards?"

In this extreme statement even Mr. Lawrence suggests that an atheist "may . . . believe in honesty or morality." But the whole force of his argument is that those who profess religious beliefs are assumed to be moral, honest and trustworthy while those who profess no belief are to be distrusted. This is an argument of great arrogance. The believer can offer reasons why he should be better than the atheist, but the gap between theory and historically verifiable experience should chasten any arrogance that may be his. For the Christian must recognize that throughout history—indeed, in this country, at this very time—Christians have failed to meet recognized demands of tolerance and justice. He must recognize too that non-religious men, unsupported by that faith which is his gift, have frequently performed heroic acts to win freedom and justice for other men. Why the non-believer is frequently more eager in pursuit of the political virtues may be, to the Christian, a mystery, but it is undeniably a fact.

The believer, it should be clear, has no monopoly on civic virtue, whether as citizen or as officeholder, nor can the lack of a professed belief in the existence of God be regarded as a sign of moral turpitude and uncertain patriotism. Because it emphasizes exactly these points the unanimous decision of the Supreme Court in ruling on the Maryland constitution is heartily welcome.

Summer Schedule

In line with the usual practice, The Commonweal will again appear on alternate weeks from the middle of July to the middle of September. Forthcoming issues will be dated as follows: July 28, Aug. 11, Aug. 25, Sept. 8, and Sept. 22. From then on The Commonweal will return to its normal weekly printing schedule.

LABOR AND RACE

AS HAS been reported in the pages of this magazine several times, an increasing number of Negro leaders feel that the labor movement is moving altogether too slowly on internal questions of interracial justice. The leading spokesman for this point of view has been veteran labor leader A. Philip Randolph, president of the Brotherhood of Sleeping Car Porters, and only Negro member of the A.F.L.-C.I.O. executive council. Undeterred by past defeats and a previous public denunciation by A.F.L.-C.I.O. George Meany, Mr. Randolph recently tried again.

What Mr. Randolph wanted was revision of the federation's civil-rights machinery and the establishment of a time-limit for offending unions to comply or face expulsion from the A.F.L.-C.I.O. In support of his case, Mr. Randolph submitted a seventy-six page brief, itemizing Negro complaints. Ironically enough, he then found his brief used as an excuse to postpone action, with the executive council deciding more time was needed to study it. For this purpose there will be, naturally, a committee, which will be asked to report to the next session of the council.

What all this means is another delay of six months to a year on Negro complaints. By this time Mr. Randolph must be getting used to such procedures; the newspapers quote him only as saying the delaying tactic will have "an adverse effect on Negro public opinion." We don't think anyone would argue with this opinion; indeed, Mr. Randolph's comment was, we should think, the understatement of the month.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

MEANWHILE, BACK AT THE F.C.C.

ONE THING you have to say about the Senate inquiry and the F.C.C. hearings on television —they have been both entertaining and educational. That's more than T.V. manages to be most of the time, and it's no small accomplishment.

By this time the network officials who are chiefly responsible for what we see on T.V. must be wondering what hit them. Newton Minow, the new chairman of the F.C.C., started the whole thing off with a speech in which he described television as a "vast wasteland," and his memorable phrase largely set the tone for the discussion that has been going on since.

In one session before the F.C.C., television drama was described as a "sausage factory operation," in which dramatists are paid extremely well for turning out their worst writing. Returning to the attack in his testimony before the Senate subcommittee concerned with the possible relationship between violence on T.V. and juvenile delinquency, Mr. Minow described the practice of holding children's attention with shows about crime and violence as "worse than taking candy from a baby." Senator Thomas J. Dodd of Connecticut talked about T.V.'s massive doses of "brutality and sadism" and said he found it hard to believe that any child could escape unharmed from it.

That's pretty much the kind of treatment T.V. has been getting in recent weeks. And if there has been any great rush by the public to defend television, it has not been obvious. After Mr. Minow's original speech, the industry wheeled out its big guns in Washington, and Congress voted down Administration efforts to broaden the powers of the F.C.C. chairman. But Mr. Minow has received thousands of letters from all over the country about his speech, almost all of it favorable and much of it, significantly, from men.

I take it from all this that as far as T.V. goes very many people have had it. And if this is the case, it is an amazing switch. A dozen years ago, television sets were unusual, and Dagmar and Uncle Miltie had things pretty much to themselves. Today almost nine out of every ten homes in the United States have sets, for which the householders had laid out a sum roughly equivalent to one-half of our annual defense budget.

In the last twelve years, the amount spent by advertisers on the new medium jumped from less than ten million dollars to more than one billion annually. The number of stations increased from about one hundred to more than five hundred, and television has become a big, highly profitable industry. And, most stupefying figure of all, researchers now claim that T.V. sets are in use an average of five hours a day and that millions of Americans spend more time watching T.V. than doing anything else, including sleeping—a state of affairs I find fantastic.

I think I have gone through the same stages of feeling about T.V. that almost everyone else has, although I never came close to averaging five hours a day before the monster. Television is a marvel, and it can do great things. Even today, many of the programs, especially in the area of public affairs, are excellent; I'm almost tempted to say that these alone are worth the price one has to pay—which is, I suppose, what the industry would like people to believe. But this misses the central point, which is television's vast and largely unused potential.

Television pioneer Dr. Allen B. Du Mont recently joined the ranks of those who say we should follow the British system and have a fourth network supported by the government. I know good arguments can be made for this step, but I am not yet convinced; the danger of having the government deeply involved in the field of mass communications still seems to me to outweigh the benefits.

Even with the present set-up, though, I think the F.C.C. could do far more than it has in the past—especially if Congress would relent and give Mr. Minow a little more authority. Since T.V. channels are limited in number and hence require licensing, more attention to the fact that the air waves belong to the public and stricter enforcement of television's obligations in regard to public service programming could help tremendously. As things stand now, public service for many T.V. stations seems to mean giving time no one wants to programs no one watches.

This much can be done without too much difficulty, I should think, but any really fundamental change will have to come from television itself. And here it seems to me that elimination of control over programs by advertisers and ad agencies is indispensable. If the experience of the last twelve years proves anything, surely it proves that in television commercialism is a dead weight on the creative people who, despite outward appearances, do abound in the medium.

In some T.V. circles the suggestion that advertisers should be permitted only to buy time for their commercial messages but should not be allowed to control the network's output is treated as an outrageous proposal. I see nothing radical about such a system—on the contrary, what is shocking is that we have come to take the present procedure for granted. Magazines and newspapers sell advertising space, but no reputable publication lets advertisers dictate content or editorial policy. I fail to understand why television should be so different.

JAMES O'GARA.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Scientist and the Believer

For Christians, the ascendancy of science raises many problems that concern both researchers and theologians

by LOUIS LEPRINCE-RINGUET

WHAT ARE THE philosophical and religious ideas which fructify this new atomic era of mankind? And, addressing ourselves to the Christians among whom we dwell, we ask: Is there an insuperable barrier between these ideas and the faith in man that one encounters in scientific circles?

Actually, many different forms of thought prevail among those who devote themselves to science and progress. Some feel quite certain that the realm of the unknown is shrinking from day to day, for science invades everything. Positive methods can be applied even to the study of man. Happenings that once were ascribed to mysterious forces can today be explained in terms of objective knowledge. So-called miracles have inevitably proved to be the consequence of a certain causal sequence. For this, scientific data and our growing maturity are responsible. Some say: "We must heed only what can be deduced by positive methods and observation. Science is progressing in every domain. In the end it will explain everything." This, of course, is an oversimplification. On the purely intellectual plane, even if we accept only what science permits us to know, we cannot assume that it will ultimately explain everything merely because its scope is continually increasing. To formulate such a conclusion is an act of faith—and, as such, not at all scientific.

Others entertain beliefs that are more profound and subtle. They say: "We are participating in a great undertaking. We know we shall not witness its end, but we are confident that our efforts are not in vain, that they will lead to progress for humanity. A new world, we realize, is being forged, but this cannot be done without suffering. Catastrophes occur from time to time to punctuate the process. We admire and respect the collective efforts that make progress possible. We do not accept the Church's dogmas. Although we acknowledge the beauty of the Christian doctrine, with its total explanation of life, we cannot regard its seductive vision as the truth. We prefer to live and die less content, without the definitive answer of which we have but partial knowledge. Yet our beliefs repose upon what seems to us to be a solid foundation."

For Christians, the ascendancy of science raises many problems that concern both researchers and theologians. Is there a common ground on which Christ and this new and rapidly evolving elite can meet?

IT WILL NOT be easy to find a solution. Today the Christian message is scarcely heeded. True, the presentation of a certain form of Christianity seems quite forbidding—its somewhat archaic language, its thoughts imbedded in a narrow sheath. The ideal of faith and liberation cherished by our intellectual elite often fails to find nourishment in Christianity. Is it not a belief associated with the infantile stage of mankind, a moving yet naïve conception, one that has been swept aside by the great purifying winds of a more rigorous, positive thought? And is not the Church always resistant to progress, to the evolution of ideas? "If it finally accepts this evolution it is because it is constrained and forced to do so, after first exerting pressures of all kinds to oppose this new scientific vision of the world."

And yet I do not believe that Christianity should be condemned. Doubtless, at certain moments of its history, the Church did resist the progress of science. It has been said that after Thomas Aquinas all experimental research was hampered—in fact, held in check. To every problem the Summa gave an answer that was considered decisive. In a more general sense, scientific advances inevitably modified certain cosmologies that had been definitively accepted. The case of Galileo is not the only one. Rather, it represents a tendency that has manifested itself time and again, although in less spectacular fashion. Satan and science have often been linked.

M. Leprince-Ringuet is director of the laboratory at the *École des Hautes Études* and an atomic energy commissioner in France. This article is adapted from his soon-to-be-published book *Atoms and Men*, © 1961 by the University of Chicago.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Church is frequently described as retrograde, cautious or wise either by its enemies, by those indifferent to it, or by fervent believers. To choose between these three designations one must understand the scientific process: a categorical yes or no is not indicated.

Science advances with the aid of hypotheses. When a converging accumulation of findings confirms a hypothesis there is a tendency to exalt it to the status of a certainty. The pre-eminence of science is continuous. Yet implications that engender modifications subsist in all certitudes. This is especially true of complex disciplines like biology, geology, or paleontology where certainties result from a convergence of frequently unreliable indications. But it is also true in physics—that well-defined discipline where experiments can be accurately reproduced.

Physics seemed to have been thoroughly explored by the end of the last century, after the appearance of Maxwell's famous theory which embraced in a single synthesis both luminous and electromagnetic phenomena. It explained everything; nothing eluded it. Many phenomena that had seemed either contradictory or unrelated were wonderfully harmonized in its all-inclusiveness. Around 1900, anyone who did not consider the electromagnetic theory to be a certainty would have been described as utterly unreasonable by scientists. And yet, but a few years later, tiny cracks were perceived in this splendid edifice. Max Planck was obliged to introduce the concept of a discontinuity in radiation; this marked the advent of the quantum theory. He hesitated for a long time before finally and reluctantly presenting his hypothesis. He, too, would have liked to preserve the notion that radiation was continuous because it alone conformed to the theory of waves which had enjoyed such universal acclaim.

The small cracks were to become bigger. Planck's constant, which electromagnetic theory does not include and cannot accept, plays a basic role in all of modern physics. The earlier theory is no longer regarded as infallible, as the only explanation. It is still of great value, but it applies solely to certain phenomena, not to the atom. If, around 1900, the Church had pronounced itself in favor of a cosmology founded upon Maxwellian concepts, which physicists unanimously advised it to do, it would not have been accused of resisting progress; but today we would judge that it had acted unwisely.

The fact is that a scientific truth is always partial and susceptible of change. Nonetheless, discoveries and new theories direct science toward better-defined and more valid conclusions. To refrain from following a certain path too hastily is not necessarily a sign of hostility to progress. To encourage science and yet to resist conclusions that alter a traditional outlook are completely compatible attitudes. The many pontifical messages issued during the last few years demonstrate that the highest dignitaries of the Church acknowledge the importance and value of scientific activity and pay great heed to the problems that arise as a consequence.

Yet some Christians still remain defiant. The word "evolution" provokes sharp reactions even today. Actually, one must be very careful not to confuse the attitude of the Church with the views expressed by some of its ecclesiastics. We are well aware of the surprisingly diverse outlook displayed by bishops throughout the world. They live in such varied ethnic and cultural atmospheres that their modes of thought differ to a greater or lesser degree, depending upon the existing level of civilization. The message of the church is addressed to all peoples.

THERE ARE some Christian researchers who are believers as well as scholars. Let us accompany them in their work and see if they are at home among other scientists.

To begin with, they are not disconcerted by the notion of a world in evolution. They feel a Christian should share in the discovery of the world for he is a part of Creation. Everyone is summoned to participate in the future of the universe; man is the key to its meaning. "What man can perform God will not take from him."

The example of uranium 235 can be used as an explanation of the expression "to participate in Creation." In the vast complexity and unbelievable richness of things created, a little of this isotope exists, intermingled in such a tiny and incalculable way with another inactive uranium that the phenomenon seems unimportant. But, by developing all his potentialities in the course of generations, man has learned to isolate it and to obtain in this way a substance of hitherto unsuspected properties. A Christian is happy to be associated with this extension of Creation. But, although uranium is concealed in the crust of the earth, there are other elements like plutonium that do not exist in nature. They spring from the skilful admixture of artificial transmutations that constitute an act of creation. All chemical syntheses are conceived in like manner—complex reactions that enable us to produce matter previously unobserved in virgin nature. This is an artificial process, but artifice is the attribute of man.

Humanity's daily and active participation through numerous groups can be likened to collective prayer. It possesses a grandeur that the Christian does not underestimate. He discovers a genuine capacity for generosity among men who work so fervently. It is partly his own mission to understand this in order to fructify and discipline it.

The Christian researcher feels at home with the principal features of modern science: contemplation and conquest of the world. They are not something alien to

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

be harmonized with his beliefs. Rather, they tally with the profound vibrations of his faith; they are inscribed in the very pattern of his vocation.

Does not contemplation symbolize a resounding truth? Our entire biblical and Christian tradition invites us to contemplate, in living creatures as well as in nature, the work of the Creator.

"And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

"And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field . . ."

Genesis 2:19-20

Thus, contemplation of God through His creations is suggested to Christians as an end in itself. Surely it surpasses in significance and value the kind of labor which is but a means. It is more fundamental.

But also inscribed in Christian thought is conquest of the world:

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image, in the image of God created he him; male and female created he them.

"And God Blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Genesis 1:26-29

TO FULFIL his mission effectively a Christian must acquire a suitable attitude. He must acknowledge the world as it actually is at the very moment that he shares in its momentum, and he must understand the prerequisites of this momentum. Naturally these change with the progress of mankind.

Little by little man has learned to extract metals, erect buildings, and build bridges. Thus industry has progressed, sucking up more and more manpower at a very rapid rate. Machines appeared to provide means of transportation—the traversing of seas, conquest of the air, the manufacture of an ever growing number of devices. Important syntheses produced a multitude of new substances. Extraordinarily accurate and effective instruments were invented. All this involves an increasing number of men who accomplish tasks that grow daily more complex and varied.

Such progress is in itself good and in harmony with the Christian doctrine. We are all called upon to utilize the sum total of our capacities, not only in order to unravel nature's amazing wealth but also to take possession of it and put it to use. Why, then, should it surprise us to see this immense totality become more and more difficult for the individual to grasp and envisage—since he cannot embrace everything—or to witness a specialization that increases with the age of our knowledge? The Christian feels no regret when confronted by the normal laws of nature. He accepts with confidence the new working conditions that appear necessary to him. They signify that the world is evolving in the right direction. The Christian researcher will not feel any a priori distrust. He knows that it is just as futile to isolate oneself from scientific advances as it is to bewail the fact that large factories are replacing small workshops.

This kind of Platonic regret leads those who indulge in it only to unhappiness. Christianity requires of its disciples that they act as a leaven among their brothers. By sharing the scientific life, they come to understand the thinking of the men in it, to comprehend their aspirations and reflect upon the means of satisfying them, to differentiate wisely between those that are good and those that are evil. Such wisdom cannot emerge in a different kind of world, one that is static and frightened, a world where regret and bitterness reign.

The parable of the talents often occurs to the Christian researcher. God's gift to him, everything lodged in his heart and mind, in his creative impulse, must be developed. The prolonged self-discipline that transforms him from a young, inexperienced student into an accomplished researcher he regards as a boon. If he is to become an outstanding researcher his potentialities will have to be converted into genuine skills. His highly diverse talents, sometimes seemingly contradictory, will then be harmonized with a fine sense of balance. Ability must never be allowed to lie fallow. A Christian who can become a fine scholar and yet is humbly content to be a street-cleaner is, in the absence of extenuating circumstances, blameworthy if not sinful. Naturally there are many domains other than science in which a Christian can develop his capacities and likewise acquire wisdom. No discipline has a monopoly of desirable features, but surely research possesses its fair share.

To succeed a young man must have the outlook we have described: profound humility toward scientific data, an accepting, benign spirit, and a special interest in experimentation. Every researcher, whatever his philosophy or religion, must be so minded if he is to make discoveries. Is not this the real goal of the Christian, the normal outcome of his lifelong beliefs? A true Christian is humble, considerate, and kindly. Under all circumstances he seeks God's image. He knows that virtues are acquired by long apprenticeship, and that they must be developed if one is to attain

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

wisdom and greatness. The beauty of research resides in part in the many opportunities it offers for the realization of our potentialities.

Although the Christian feels completely at home in the scientific movement, how can one explain his adherence to a whole set of dogmas and doctrines? Isn't this antiscientific? I do not think so. Science has its place, one that deserves profound respect. This is only fair. But the choice of a philosophy is quite a different matter. Generally speaking, a researcher is not equipped to come to grips with philosophy—even less with theology. He is unacquainted with the necessary methodology and vocabulary. But he knows that science, despite its extraordinary progress, has failed to answer the important questions raised by metaphysics ever since the dawn of history. To be sure, science can alter our conduct and even our intellectual responses. Yet it does not explain why we have been placed upon this earth; it offers neither a pessimistic nor an optimistic philosophy. Because it does not venture into this domain, it leaves the choice wide open. Even if we reach the moon, we will take along with us our human anguish.

THE TWO FORMS of scientific activity might be likened, in a rather oversimplified and incomplete way, to love and charity: love through contemplation, charity through mastery of the world. The Christian is called upon both to love and to serve. Scientific work provides one of the best opportunities to serve mankind and to improve its material condition.

Of course this is not as simple as it appears. We enjoy the benefits of penicillin, which acts directly on the body, and the possibilities of atomic energy, which can increase our material wealth and alleviate poverty wherever it is still a serious problem. However, we are likewise fabricating atomic weapons that confront us with the danger of instantaneous, uncontrolled, and brutal destruction. Every scientific advance brings with it the possibility of greater happiness or misery, of progress or regression. Weapons came into existence as soon as the earliest techniques were invented. Their destructive power increased together with progress toward peace. The most tragic and distinctive aspect of the situation is that atomic weapons—like certain biological or chemical ones—possess an enormous and uncontrollable power to destroy. Individual soldiers and armies will no longer battle one another. Instead, masses of humans will face the peril of enduring annihilation.

True, such a frightful prospect would not exist if science had not progressed. If, for centuries, Christian nations had lived like Moslems or Buddhists, they would not have such problems. We would probably have been exterminated by other scourges that are just as murderous. Oppressed by poverty, hunger, or disease, we would have derived no profit from progress. The heart-rending misery I saw in India provides eloquent proof of this. We are so accustomed to what we have that we tend to minimize the blessings of the modern world.

But all this has to do with man as much as with science. A new human conscience is emerging. It is probably not developing at the same pace as technical advances. Doubtless, too, its rate of growth varies in different countries and continents. Some nations are only now shaking off conditions that have prevailed ever since the Middle Ages. They are compelled, without any transition whatsoever, to adjust themselves to modern technology. Consequently, they run great risks, or rather, present serious challenges to mankind. They lack continuity of thought and an educational level that cannot be attained overnight. A struggle rages between good and evil. Not only scientists but human beings everywhere are involved in it.

For the researcher in particular, science is a necessity, and it must continue to advance. It represents a most basic activity that cannot be disqualified simply because it is being put to poor use. At the moment of scientific discovery the practical results are scarcely visible. One cannot predict how things will turn out in a more or less distant future—whether for good or for evil.

Let us take a last look at our evolution—the subject of these reflections. Although the Christian researcher is hopeful about the world and participates fully in the scientific movement, he does not share the unreserved optimism of some of his colleagues. He feels compelled to introduce a basic element that is inherent in man and that represents the precondition of free will—the concept of sin without which freedom cannot exist. In his view, very serious consideration must be given to the fact of evil. No attempt should be made to minimize it, for it can operate with singular intensity. This awareness forces him to entertain grave reservations about the present state of the world.

Sin has indeed altered the universe somewhat, but not its ultimate destiny. On the other hand, the conditions of the world's progress have been completely modified by sin. For sin is responsible for the dissension and suffering which afflict us. Christian researchers will remember a recent utterance by Father Dubarle: "Gradually, in its current evolution and influenced by divine mercy, the world advances toward the finest goal there is, but want, pain, conflict, death itself, constantly appear along its way." For limitless grace is proffered us by a redeeming God. "Wherever sin abounds grace superabounds."

With the aid of the Christian notion of sin and grace, the researcher attains a perception that is at once astonishingly profound and clear. He achieves an admirable insight into our modern world, so full of contradictions yet so rich in movement and potentialities.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Is there one kind of law for the Frank Costellos and another for us?

Aliens Forever

by TOM BROOKS

Let there be equal judgment among you, whether he be a stranger or a native that offends: because I am the Lord your God. —Leviticus, 24:22.

FRANK COSTELLO is not a man whom most Americans would care to defend. Yet the recent Supreme Court decision upholding the revocation of the well-known racketeer's citizenship and Justice Department efforts to deport him should give pause to those who believe that the law and its enforcement agencies should observe the biblical injunction to treat the homeborn and stranger alike.

Costello, who recently finished a term in Atlanta Federal Penitentiary for evading $28,000 in income taxes, was born in Sicily and brought to the United States when he was four years old. He was stripped of his citizenship for an alleged act of fraud committed thirty-six years ago when he listed himself as a real estate operator before a naturalization examiner when he was, in fact, a bootlegger, a profession, as Justice William O. Douglas, noted in his dissent, that "came into being because of the demand of the great bulk of people in our communities—including lawyers, prosecutors and judges—for his product." Justice Douglas, incidentally, also held that Costello was engaged in real estate transactions and, therefore, answered truthfully when he gave his occupation.

Setting aside the question of whether or not Costello did, in fact, commit fraud in his application for citizenship, it is clear that the racketeer faces deportation to Italy—that is, if that country will have him—because he is the reputed leader of the underworld. It is tempting, therefore, to say "good riddance." But we do so at a cost. Is there "one manner of law" for the Costellos and another for us? If you or I should commit a fraud, the statute of limitations prohibits prosecution after the lapse of five years. Admittedly, naturalization is a very serious matter. But, then, does it not behoove us to see that punishment should follow all the more swiftly and not be allowed to hang over the naturalized citizen's head for the rest of his life?

David Carliner, a Washington attorney who has represented a large number of naturalized citizens and aliens in denaturalization and deportation cases, points out that the Supreme Court acts on the myth that deportation is not a punishment. This, he says, might be the case for a young man who has just jumped ship in an attempt to stay on in the United States. The odds are that in his country of origin he will have family and friends—ties that do not exist, however, for an adult who left the land of his birth as an infant.

WE, AS A PEOPLE, are inclined to be cynical about our treatment of criminals. If you can't catch them in the act, so the reasoning goes, catch them up on something else. If the police can't catch the racketeer, well, then call in the Immigration and Naturalization Service men, maybe they can catch him on a technicality and deport him.

The so-called re-entry doctrine is a case in point. Immigration officials justify it on the shaky grounds that the provision is used "only against racketeers." "They're the only ones caught in that squeeze," says P. A. Esperdy, I.N.S. New York district director. It was Congress's intent, he adds, "to catch those guys."

The ploy is simple: each entry into the United States is treated as a new entry. Until caught up by the courts, I.N.S. even went so far as to apply it to unsuspecting resident aliens who had taken a cross country train and passed through Canada asleep in their Pullman berths only to awaken to discover that the immigration authorities had denied them "entry" to the United States. Luckily, the Supreme Court ruled that departure from the United States must be with knowledge and in circumstances under control of the person affected.

As a trap for the "undesirable," there is no question but that the re-entry doctrine works. Russell Buffalino, for example, went on a fishing trip to the Bimini Islands in 1956. (He thought that he was an American citizen. As it turned out, he was not. His parents brought him to the country as a child.) A year later, Buffalino was one of the racketeering fraternity that gathered for the now famous Appalachin meeting. As a result, although Buffalino has never been

Mr. Brooks is an associate editor of *Current* and formerly one of the editors of *Business Week*.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

It's time again for NEWMAN'S annual summer bargain sale!

Order early. Supplies limited. First come, first served.

1. THE LIFE OF CHRIST by Andres Fernandez, S.J. Translated by Paul Barrett, O.F.M.Cap. "One of Europe's foremost biblical scholars gives us a brilliant and all-inclusive life of Christ. It is the fruit of forty years of scriptural teaching and painstaking research." — **Catholic Home Messenger.** "It has a wealth of background material, historical data, details hard to come by elsewhere in one volume."—**Best Sellers**

Pub. at **$12.50** Sale **$5.00**

2. SAINT VINCENT DE PAUL by M. V. Woodgate. "A brief biographical sketch unfolds which touches upon the highlights of St. Vincent's life. Using a few poignant events of his life as a seminarian and young priest, the author quickly sketches the image of an intelligent, zealous priest."—**Vox Regis**

Paper Pub. at **$1.25** Sale **50¢**

3. THE PARISH, From Theology to Practice by Hugo Rahner, S.J., editor. Translated by Robert Kress. "A book like this is important because it covers a goodly range of matters dealing with the parish. It is well worth the reading by every priest and by every lay Catholic interested in his own parish and the work of the Church for souls." —**Sign**

Pub. at **$2.75** Sale **95¢**

4. COMPARATIVE LITURGY by Anton Baumstark. Translated by Dom Bernard Botte, O.S.B. "Here is a unique contribution to liturgical science. The author, a Catholic layman, accomplished in this field what others have done in the line of comparative religion. . . . It will have an appeal for those persons who have a deep interest in the liturgy and an elementary knowledge of one or more of the principal liturgies and rites of Christendom."—**Peoria Register**

Pub. at **$8.50** Sale **$2.50**

5. OUR LADY IN THE GOSPELS by Joseph Patsch. Translated by Rev. Basil Wrighton. "Using the four Gospels as the outline for his study, Father Patsch fills in and rounds out his convincing portrait of Our Lady from his scholarly knowledge of biblical criticism, ancient history, and the latest archaeological discoveries."—**Ave Maria**

Pub. at **4.50** Sale **1.75**

6. THE PAPACY by Paolo Brezzi. Translated by Rev. Henry Yannone. "A concise, running account of the main events of papal history and their significance. With the ring of sound and authoritative scholarship, it answers most of the questions that are raised about the Papacy."—**Information**

Pub. at **$3.50** Sale **$1.25**

8. THE CISTERCIAN HERITAGE by Louis Bouyer. Translated by Elizabeth Livingstone. A study by the distinguished French Oratorian of the origins of Cistercian spirituality and of the principal spiritual writers of early Cistercian days: St. Bernard, William of St. Thierry, Aelred of Rievaulx, Isaac of Stella, and Guerric of Igny.

Pub. at **$4.95** Sale **$1.50**

9. ALTER CHRISTUS. Meditations for Priests. By F. X. L'Hoir, S.J. "Covers all aspects of the priestly ministry and life by one who knew and fully recognized the vicissitudes of the spiritual life in this world. The book is well arranged for use throughout the year and well correlated to the Liturgy."—**Duckett's Register**

Pub. at **$1.75** Sale **50¢**

10. THE SOCIAL ORDER OF TOMORROW by Otto von Hapsburg. Translated by Ivo Jarosy. Foreword by Christopher Hollis. "Based on a course of lectures given in November, 1956 at the invitation of the Leo XIII Institute for Social and Political Research. The author sketches the social principles that should prevail if Europe is to gain the social stability and order essential for survival in the future world of automation and atomic power."—**Catholic Review Service**

Pub. at **$2.75** Sale **95¢**

11. THE SALVATION OF THE UNBELIEVER by Riccardo Lombardi, S.J. Translated by Dorothy M. White. "Fr. Lombardi's book is a scientific study of the thorny question of the minimum requirements for salvation . . . he first analyses solutions of the problem and then explains the traditional defense of St. Paul's doctrine on the necessity of faith to attain to the beatific vision."—**Theological Studies**

Pub. at **$5.00** Sale **$1.50**

12. WE HAVE A POPE by Msgr. Albert Giovannetti. Translated by John Chapin. "An interesting and intimate story of the life and times of a soldier and scholar who became a priest-statesman and Vatican emissary to important capitals of the world. It is a delightful yet dramatic account with emphasis on providing an early word picture of the new Pope and supplying twenty-four historic and comprehensive actual photographs of His Holiness."—**The Theresine**

Pub. at **$2.75** Sale **80¢**

13. A FATHER FABER HERITAGE edited by Sr. Mary Mercedes, S.N.D. de Namur. "Extracts from such well-known books as ALL FOR JESUS, GROWTH IN HOLINESS, THE PRECIOUS BLOOD, BETHLEHEM, THE BLESSED SACRAMENT. In reading Faber's colourful prose one realizes why the Catholics of the author's own day turned so eagerly to his written works, and why it was that translations appeared in so many foreign languages."—**The Clergy Review**

Pub. at **4.75** Sale **$1.50**

14. THE GREAT WEEK—An Explanation of the Liturgy of Holy Week, by Aemiliana Lohr. "The author has combined the meditative spirit with sound doctrine and has expressed that spirit in a prose style that often approaches the poetic in its imagery."—**The Voice**

Pub. at **$2.75** Sale **75¢**

15. THE BEST POEMS OF JOHN BANNISTER TABB edited by Dr. Francis E. Litz. "Doctor Francis E. Litz, authoritative biographer of Father Tabb, offers for the reader's appreciation a collection of the priest-poet's finest achievements set down in chronological order."—**Franciscan Message**

Pub. at **$3.00** Sale **80¢**

16. SCIENCE, RELIGION AND CHRISTIANITY by Hans Urs von Balthasar. Translated by Hilda C. Graef. "An important study of the relationship between Anthropology and Religion, followed by a comparison of natural religion and Christian doctrines."—**The Ambassador**

Pub. at **$3.50** Sale **95¢**

17. SAINT PAUL, THE APOSTLE OF THE GENTILES by Justo Perez de Urbel, O.S.B. Translated by Paul Barrett, O.F.M.Cap. "With the instinct of mature scholarship the author portrays the giant stature of the Apostle, recalling his great thoughts and making the reader love the man that carried Corinthians xiii in his breast and poured it out upon our dark Gentile World."—**Mount Carmel**

Pub. at **$5.00** Sale **$2.50**

18. 1859 IN REVIEW by Thomas P. Neill. Traces in broad outline the developments of certain important trends (e.g., Communism, Liberalism, Modern Nationalism, etc.) of the last century. The essays are based "not on immediate, individual research for each topic, but rather on knowledge and reflection that comes from repeatedly covering the ground with graduate and undergraduate students over the last two decades."—**Manuscripta**

Pub. at **$2.75** Sale **99¢**

19. LEAVEN OF HOLINESS by Rev. Charles Hugo Doyle. "In this series of conferences addressed chiefly to Sisters, but easily adaptable to the needs of others. Father Doyle brings home to his readers the practical demands that a vocation to holiness makes upon a person."—**Ave Maria**

Pub. at **$3.50** Sale **95¢**

20. LITTLE STEPS TO GREAT HOLINESS by Rev. Charles Hugo Doyle. "Excellent and truly helpful for anyone in religion who wants a fresh slant on the spiritual life. . . . We recommend this book because of its solid doctrine and interesting approach. Theology and Holy Scripture are used prudently and successfully in every conference."—**Catholic Review Service**

Pub. at **$3.50** Sale **$1.25**

21. SIMON CALLED PETER, by Mother Mary Simeon, S.H.C.J., "In a series of short and simple studies this book draws practical lessons for the spiritual life from the story of St. Peter as found in the New Testament. With brief points for meditation at the end of each chapter, the author has succeeded in drawing waters of inspiration and refreshment from the Rock."—**Way of St. Francis**

Pub. at **$2.25** Sale **80¢**

22. CATHOLIC REFORMER by Paul H. Hallett. A Life of St. Cajetan of Thiene founder of the Theatine Fathers who was one of the most prominent figures in the Catholic Counter-Reformation. "Scholarly, readable and interesting."—**Liguorian**

Pub. at **$3.75** Sale **95¢**

23. THE FAMILY CLINIC by John L. Thomas, S.J. "A well-known author brings his deep awareness of sociological and religious principles to bear on a large number of practical questions. He examines many phases of family life and the interpersonal relationships within the home, giving concrete guidance about handling them."—**Homiletic & Pastoral Review**

Pub. at **$3.95** Sale **99¢**

24. MEMORIES OF PIUS X by Cardinal Merry del Val. "Sketches and personal reminiscences carefully selected and beautifully written. Cardinal Merry del Val wishes above all to leave to others some of his own impressions of the spiritual gifts and virtues, of the creative abilities, and of the warm, kindly heart of the Pope whom he so much admired and revered."—**American Ecclesiastical Review**

Pub. at **$1.50** Sale **75¢**

25. DON BOSCO by Lancelot C. Sheppard. The first biography to appear in English in many years. Saint John Bosco was a great lover of children, founder of two religious congregations, writer, preacher, leader of youth. A work which has a special significance in these days of so much talk about juvenile delinquency.

Pub. at **$3.50** Sale **99¢**

26. CHRISTIAN HUMANISM by Louis Bouyer. Translated by A. V. Littledale. "A warning against two extremes in the attitude of the Christian towards the things of this world: (1) excessive optimism in evaluating and cultivating natural human development; (2) excessive pessimism in over-stressing the dangers of the natural and the need for a rigorous check on human freedom by authority."—**Theological Studies**

Pub. at **$2.50** Sale **95¢**

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Build up your library at our expense —

27. ERASMUS AND HIS TIMES by Louis Bouyer. Translated by Francis X. Murphy, C.SS.R. "A fresh look at the Renaissance priest-scholar Erasmus. *Father Bouyer delves into the complicated Dutch humanist's personality and philosophy and presents new and enlightening theories.*"—**Jubilee**
Pub. at **$3.75** Sale **85¢**

28. SCRIPTURE IN THE LITURGY by Rev. Charles Burgard. "Profound but concise opus. Father Burgard has realized a wonderfully rewarding treatise on the liturgical cycle. *He has wisely telescoped the liturgy's entirety into the fewest words possible.*"—**Pastoral Life**
Pub. at **$3.00** Sale **75¢**

29. MERCY UNTO THOUSANDS by Sister M. Bertrand Degnan, "Extraordinary for two reasons: first, because it is the genuine life story of an extraordinary soul, *the saintly Mother Mary Catherine* McAuley, Foundress of the Sisters of Mercy; and secondly, because it is the extraordinary fruit of long years of devoted and painstaking research on the part of the scholarly authoress."—**The Torch**
Pub. at **$6.50** Sale **$2.50**

30. OBERAMMERGAU. "The picture story of Oberammergau, presenting eighty scenes of the Bavarian village, its surroundings, its people, and especially its famous play. The photographs, reflecting the beauty of the Alpine setting, are done with such artistic competence that a viewer might *suspect these pictures were taken against the* planned background of a Hollywood set."—**Catholic Book Reporter**
Pub. at **$3.95** Sale **90¢**

31. THE BIG SYCAMORE by Joseph Brady. "The living story of Ireland at the turn of the century. The style is simple and straightforward and written in such a way as to hold one's interest. The book also has great value as a documentary of social conditions in Ireland at the beginning of our own era."—**Dominicana**
Pub. at **$3.75** Sale **90¢**

33. TO THE OTHER TOWNS by William V. Bangert, S.J. "The story of gentle, self-effacing Peter Favre, one of Saint Ignatius Loyola's original companions, his tireless journeys through Italy, Germany, and Spain, as he preached, catechized and gave retreats, a man of simple piety and humility, but no plaster saint."—**America**
Pub. at **$4.50** Sale **$1.75**

34. THE SCHOLAR AND THE CROSS by Hilda C. Graef. "The scholar who is the subject of this book is an increasingly better known valiant woman of the twentieth century, Edith Stein, Jewess, outstanding modern philosopher, Catholic convert, Carmelite, and Nazi anti-Semitism victim."—**Catholic Review Service**
Pub. at **$3.50** Sale **$1.25**

35. MEDIATRESS OF ALL GRACES by Michael O'Carroll, C.S.Sp. "*The book does not become involved* in deep theological intricacies. It is a treatise in part theological and in part devotional. It will enable the educated Catholic layman to grasp a correct and sound view of Our Lady's position in the economy of salvation."—**Catholic Review Service**
Pub. at **$4.00** Sale **$1.25**

36. A MAN OF GOOD ZEAL: St. Francis de Sales by John E. Beahn. "A biographical novel which maintains the perennial appeal of a novel together with the authenticity of biographical sources and the inspiring writings of the saint."—**Catholic Review Service**
Pub. at **$3.75** Sale **95¢**

37. A MAN CLEANSED BY GOD by John E. Beahn. "An American writer of Irish descent has taken the words of the Confessions and written a novelized biography of St. Patrick. The captive days in Ireland are well narrated. A fast-moving fictionalized biography."—**Liguorian**
Pub. at **$3.75** Sale **95¢**

38. FRANCISCAN PERFECTION by Cesaire de Tours, O.F.M.Cap., translated by Paul Barrett, O.F.M.Cap. *A sensitive presentation of the rich spiritual insights of de Tours' study on Franciscan spirituality.* The Poverello's life becomes a living framework of ascetical and mystical principles.
Pub. at **$3.25** Sale **99¢**

40. WHAT IS CATHOLIC ACTION? by Jeremiah Newman. "Here is a penetrating and highly useful study of the rapidly widening and deepening work of the laity in the Church's apostolate. Prof. Newman has succeeded in producing a well-detailed picture of what Catholic Action is and what it is *not.*"—**America**
Pub. at **$3.50** Sale **95¢**

41. TELL ME ABOUT THE SAINTS by Mary Cousins. Beautifully illustrated by Margery Gill. "Brief, straight-forward accounts of the lives of twenty-three saints who lived from the first through the thirteenth centuries."—**The Catholic Library World**
Pub. at **$2.50** Sale **75¢**

42. HEAVEN ON EARTH—Walking in the Presence of God According to Clare Fey, P.C.J. Edited by Rev. Joseph Solzbacher, S.T.D., translated by Sister Mary Colman, P.C.J. Meditations of great wisdom, strength, and consolation by the foundress of the Congregation of the Poor Child Jesus.
Pub. at **$2.50** Sale **70¢**

44. MAN IS YOUR BROTHER by Abbe Pierre. A series of television talks and sermons. It presents to us in clear, simple language, with a minimum of dull statistics, the bare facts of how our brother around the world fares regarding the necessities of full human living, food, health, housing, work and knowledge.
Pub. at **$2.50** Sale **50¢**

45. CHRIST, OUR LADY AND THE CHURCH by Yves M.-J. Congar. Translated by Henry St. John, O.P. "A closely reasoned excursion through ecumenical theology by way of examining the roles of Our Lord and His Blessed Mother in relation to the Church."—**Jubilee**
Pub. at **$2.50** Sale **95¢**

46. THE SISTERS ARE ASKING by Winfrid Herbst, S.D.S. "Deals with questions . . . concerning the quest for perfection, the vows, and other topics of interest to Religious. Not only for Sisters but for all Religious who are dedicated to God's service, both the questions and the answers of Fr. Herbst will prove to be enlightening and *interesting reading.*"—**Dominicana**
Pub. at **$3.00** Sale **95¢**

47. LIFE AFTER DEATH edited by the Earl of Wicklow. "An interesting collection of articles, essays, and *sermons on the topic of life beyond the grave.* Most of the collection treats of purgatory—its nature, necessity, its doctrinal development, its influence on the liturgy. Among the authors included are such stalwarts as Ronald Knox, Bede Jarrett, C. C. Martindale, Herbert Thurston, *Cardinal* Newman, and Baron von Huegel."—**The Priest**
Pub. at **$2.75** Sale **75¢**

48. THE MARTYROLOGY OF THE SACRED ORDER OF PREACHERS translated by Rev. W. R. Bonniwell, O. P. "Fills a lacuna in Dominican literature in English. It is one of the six official books of the Dominican liturgy used in the choral recitation of the Divine Office. It will be useful to Dominican *sisters and devout lay tertiaries.*"—**Cross & Crown**
Pub. at **$4.00** Sale **90¢**

49. ST. BERNARD OF CLAIRVAUX by William of St. Thierry. Translated by Geoffrey Webb and Adrian Walker "The story of St. Bernard's life as recorded in Vita Prima Bernardi, which is the basis of every life of St. Bernard. The translators have arranged the material into a continuous narrative. It should be especially interesting to those who find the beginning of a great movement of Christian renewal in the roots of Cistercian spirituality."—**Catholic Standard**
Pub. at **$2.75** Sale **99¢**

50. THE DIGNITY OF LABOR by Albert LeRoy, S.J. Translated by John Frey. "The part played by Catholics in the Work of the International Labor Organization. Father LeRoy outlines the history of the ILO since its founding in 1919."—**Social Action Notes for Priests**
Pub. at **$1.25** Sale **50¢**

ORDER FORM

THE NEWMAN PRESS, Westminster, Maryland

Please send me the books numbered as follows:

Name .....

Street .....

City ..... Zone ..... State .....

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

convicted of a crime, he is now up for deportation as an undesirable alien—a charge based on a reputation earned in the United States. Had Buffalino not gone fishing he would still be a legal resident of this country.

In another, more complicated case, a naturalized American, who resided abroad for a number of years, married an alien, who was overseas and possessed a re-entry permit. They subsequently returned to the United States. Sometime later, the woman went abroad to visit her parents, one of whom was ill. Apparently she allowed her re-entry permit to lapse and when she applied for a visa in order to return home, it was denied. Her husband, after a long struggle to get his wife into the country, went abroad to join his wife. He's been there now for more than five years. The law says that a naturalized citizen who stays abroad for longer than that forfeits his citizenship. Under certain circumstances, however, six month extensions may be secured. But how much longer the husband will be able to get such extensions no one knows. Ultimately, he will be faced with the difficult, not to say embarrassing, choice of sacrificing either his wife or his citizenship.

THE VIOLENCE the I.N.S. and the immigration and naturalization laws do to the image of America as an open society, however, is not confined solely to the re-entry doctrine. The attitude behind this particular approach to solving the problems posed by racketeering in our society shows up most clearly in the way the I.N.S. handles its victims.

Summary deportations are not unheard of, and I.N.S. does not have a history of tender regard for alien rights. For instance, seamen who have overstayed their shore leave are transported to McAllen, Texas for deportation. As the American Civil Liberties Union pointed out in protest, the Texas deportation center is "thousands of miles from where seamen's lawyers normally practice," making it difficult for the seamen to exercise their rights under the law.

One prominent attorney still shudders at the thought of the close call experienced by one of his clients. This man was up for deportation but since it would have endangered his life to return to the country of his birth, his attorney was seeking time to arrange a voluntary departure to another country. At the very moment he was getting a verbal agreement from an I.N.S. official that no action would be taken, I.N.S. agents were muscling a bewildered client into a car. He was to be driven to the airport where a plane seat was reserved to take him back to his native land.

"If the car hadn't broke down on the way," recalls the lawyer, "my client would have had it." There is a federal ruling that prohibits the transfer of a deportee from a service vehicle to a public conveyance and the I.N.S. agents had to wait until another car arrived from the service garage. By then a red-faced I.N.S. officer was able to carry out his verbal commitment to allow the lawyer time to make other arrangements.

In another close call, an alien living in California was appealing deportation proceedings in the courts. An injunction barred the I.N.S. regional director from any action until the court acted. While awaiting a decision, the man in the case decided to visit Nevada and had barely crossed the state line when he was seized by I.N.S. agents and hustled aboard a plane on the first leg of a deportation journey. When the service came before the court in contempt proceedings, I.N.S. lawyers argued that the injunction restrained only the California regional director, not others. The courts quickly thumbed down this line of reasoning, saying that it was clearly the intent of the injunction that the man was entitled to his day in court.

The immigration service, someone once cracked, has reversed Terence's dictum that "Nothing human is alien to me" to read "Nothing alien is human to me." While the judgment is perhaps harsh, I.N.S. repeatedly has had to be curbed by the courts on the side of fairness and equity. There are some 2,948,973 aliens legally in this country. Not all of them are likely to have the ill-fortune to fall under the harsh scrutiny of the I.N.S. But not one can ever rest assured that he will get completely fair treatment under the present immigration and naturalization laws.

FOR MANY IMMIGRANTS, the first American they meet, excepting the consulate officer issuing visas, is the I.N.S. officer, who acts as our Grover Whelan to the newcomers. Immigration officers carried out one hundred and sixty-one million inspections last year to determine whether the persons seeking admission to the United States were citizens or aliens admissible under the immigration law. Multiple entries of border crossings, of course, account for some ninety-five per cent of that figure. Still, the task is formidable. Some 148,436 aliens seeking admission were stopped at ports of entry last year. Among these were 20,633 crewmen refused shore leave, 88,995 would-be border crossers, and 38,397 other aliens who withdrew their application for admission when advised that they might be inadmissible.

Some 59,625 aliens were either formally deported or required to leave in fiscal 1960. Most—52,796—conceded deportability and gave assurance of intent to depart promptly. Of the 5,829 aliens deported under formal proceedings, 651 were deported on criminal, immoral or narcotics charges; 12 were deported for subversive activities. The great majority—5,384—were either non-immigrants who failed to maintain status or those who entered the country "surreptitious-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ly." By and large, I.N.S.'s biggest headache is the seafarer who overstays his shore leave. We are the only country in the world that carries its distrust of the foreigner to the point where seamen cannot get shore leave unless carrying landing permits indicating that they have been "cleared" by the United States. Understandably, many seamen jump ship, thus increasing the policing problems of the I.N.S.

Small wonder, then, that some of the "difficult" cases try I.N.S. patience. Many of these, be it admitted, involve persons who are not attractive to most of us, men and women with a criminal or subversive past. Deceit and fraud are the charges frequently levelled against them. But it is not always the easy cases that put to test our sense of right and wrong. The innocent caught up in the complexity of the immigration law are frequently forgiven their relatively minor trespasses: a Congressman introduces a private bill to allow the alien entry; the compassionate I.N.S. hearing officer drops a deportation proceeding; and the Appeals Board decides in favor of the bewildered. We must, however, ask ourselves some difficult questions. Are we saying that a man should be deported because it was his birth in Italy and not his upbringing in this country that made him a racketeer? Are we saying that a man should be deported because it was his birth in Bulgaria not his life in the United States that helped make him a Communist?

There are things in our country that do help to make a man a criminal. There are things in our country that do help to make a man a Communist. And there are things in our country that do make a man proud to be an American. But the immigration and naturalization law is not among them.

"Ours is a nation of immigrants," President John F. Kennedy has said. Therefore it behooves us to abolish second-class citizenship for all our naturalized citizens. And for this reason as well as for the sake of our increasing involvement in the affairs of the world we must reform the immigration law.

It is true that in recent years some of the worst breaches of good administrative behavior by the I.N.S. have been rectified. The alien's familiar rights—notice of charges, representation by counsel, examination of the evidence against him, and an opportunity to present his own evidence, and a decision based on a record of reasonable, substantial, and probative evidence—have not been seriously eroded away. I.N.S. has even gone so far as to grant a right which the Supreme Court had decided wasn't required as a matter of due process—the separation in the immigration hearing of the prosecutor from decision-maker—by an arrangement for two-man hearings. But, as President Kennedy once declared, "these laws do not express the spirit of the Statue of Liberty," and their reform is an urgent national task.

TO DETAIL the needed reforms in the immigration and naturalization laws is impossible in a brief space. But the few suggestions offered here are "musts" if we are to have one law for our countrymen and for the strangers that sojourn among us.

First, to set the tone of our intent, we should remove I.N.S. from the Justice Department and set it up as an independent agency or place it in some other department, say Health, Education and Welfare. It is aptly symbolic of the transition of our immigration policy from one of encouragement to one of discouragement that the Immigration service should migrate from the Department of Commerce to the Department of Labor and, in 1940, to the Department of Justice. Immigrant aliens are not criminals—violations of the immigration and naturalization law are matters of civil not criminal law—and elementary justice requires that we recognize that fact by transferring the agency that deals with the strangers in our midst out of the Justice Department.

Such a transfer of the I.N.S. might be highly salutary. Perhaps it would clear the service of the police mentality that dubs a program aimed at helping Chinese "paper" citizens here unlawfully to achieve legal status the "Chinese Confession Program." (But on second thought the appellation might not be such a brain-washing misnomer after all; the service's annual report indicates that 151 Chinese who "cooperated" under the law "made voluntary confessions that implicated 158 other persons."

Second, assuming, as former Senator Herbert H. Lehman has put it, "our country's need for immigrants and the immigrant's need of asylum, freedom and opportunity," we must replace the present National Origins Quota System, the rotten core of all that is at fault with the immigration laws. It discriminates on the basis of national origin in the case of Europeans and on the basis of race in the case of Asians. The xenophobic bias of the quota system justifies our deportation drives against criminals who were shaped by their American upbringing but born in foreign lands.

"Immigration must be limited," said candidate John F. Kennedy, "but selection should not be based, as it is now, on the concept that immigrants born in Great Britain are more desirable than immigrants born in eastern or southern Europe. The chief consideration should be individual merit and need, and the need of our country, too. Preference should be available to encourage family reunification and, of course, to provide asylum for the victims or threatened victims of political, religious or racial persecutions." We should see to it that the Administration lives up to Mr. Kennedy's campaign promises.

Third, although we give lip-service to the idea that deportation should not be a punishment, it should be

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

recognized that we do in fact make it a punishment. Ephraim Nestor came to the United States as a child in 1913 and retired on a Social Security pension in 1955. A year later he was deported because of his membership in the Communist Party from 1933 to 1939. His Social Security pension was also cut off, a drastic punishment upheld by the Supreme Court.

The Constitution prohibits passage of *ex post facto* laws; yet the present immigration law is, in effect, such a law for aliens and naturalized citizens. Before the McCarran-Walter Act was passed in 1952, for example, the mere possession of drugs was not a deportable offense. But now it is, whether or not the conviction took place before or after the law was enacted. (A further provision, incidentally, is that alien drug addicts are subject to deportation, cured or not cured.)

The Supreme Court has denied the contention that such provisions are *ex post facto* on the grounds that deportation is not a punishment. But if this is so, why deport criminals? After a man has served time as punishment for crime, he should not face the additional penalty of deportation. And, whether or not the Supreme Court recognizes it, the removal of an adult from his family, the country of his upbringing, is a punishment. The Fifth Amendment prohibts double jeopardy, and this should be applicable to all—alien and citizen alike.

The inequitable re-entry doctrine ought to be abolished. There should be a statute of limitations for deportable offenses for aliens, and there should be a statute of limitations for the revocability of citizenship. Five years is long enough to turn up evidence of fraud or unworthiness for citizenship. Beyond that time, naturalized citizenship should be on equal footing with the citizenship of birthright.

At the present time a person who is refused a visa or otherwise excluded from the United States has no rights—not even those of a resident alien. The law ought to provide the right to a hearing, the right to know why one is denied entry, and the right of appeal. There should be a Board of Visa Appeals just as there is now a Board of Immigration Appeals. And it is important that both boards should be completely independent.

These suggestions, compressed as they are, at least indicate the direction in which we should go. Immigration reform is long overdue. The present restrictive and discriminatory measures became law during periods of hysteria—the Palmer raid period following World War I and the McCarthy era following World War II. We should not hesitate to recognize that these were not times conducive to the passage of sane legislation on immigration and naturalization matters. To remedy the faults born of such moments in our history is only justice to ourselves.

EXQUISITE IN HIS CRUDITIES

As much the misfit as Gauguin
Thumbing the pages of a text
Of law inside his head, watching
The chief have trouble with his tribe,
The old man takes the sun. Or takes
It on like a leopard with his hands,
Or snake about his arm, chancing
The fatal strike. Oiled and balmed,
Reading the *TV Guide* head on
Into the light, he roasts here by
The hour, swearing he has the right
To rest one day a week. He mutters
It like a question to some Greek.
Scattered about like charms, transistor
Radios roister above our speech.

Beyond the terraces, Moorish mosque-
type houses fester like children's dreams
Of fancy candy. Cadillacs
Thrum through rows of ordered hedges.
The young execs, their plaided wives,
Demur with balanced drinks on shaded
Porches. What would they think of him,
Deeply-go-lightly in their fathers'
Sties, the elders swept like samples
Out of their lives, and Danish teaks
Not blackamoors to fill these summer
Places? What would they think of his
Hard way of ease, pirate upon
His deck with bandaged brow, tuned to
The puff and in each ball-score death?

Because I failed to deliver him in
The style those others did their sires,
Letting him live to be his own
Success, it seems we cannot speak.
Who was a hypochondriac
These years, pruning himself to build
A life to give but which I would
Not take, now takes on natural fire
In my stead. Watching that once
Fine body drawn with sweat and ex-
cellent mind turn inward now toward sleep,
Can I not shield him from this heat—
Who suffers the sun's embrace might mine—
That he at least might settle to join
Our guilts, mocking I waste our time?

DAVID GALLER.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A Word for Yvor Winters

by RICHARD M. ELMAN

IN A NOTE appended to the paperback edition of his *Collected Poems,* this year's Bollingen Prize winner Yvor Winters has written: ". . . the volume is not a complete collection of what I have published by a very wide margin. However, the volume contains everything which I wish to keep and represents in addition a definition by example of the style which I have been trying to achieve for a matter of thirty years."

Such a note is characteristic of the man. Not "by a very wide margin" does the *Collected Poems* represent all of Winters' production to date. In his triple role as poet, critic, and teacher, he has constantly been defining and refining his definitions of literary style and its proper relationship to subject matter. In this respect, he has been as ruthless with his own work as he has been with the work of his contemporaries. In his prose and poetry, Winters has rejected most of the doctrines of late Romanticism as well as the herbal-language of the New Criticism. And because he has a unique sense of himself as the patriarchal figure in a school of poets that includes his wife Janet Lewis, J. V. Cunningham, Edgar Bowers, Allen Stephens, and the expatriate English poet Thom Gunn, few have labored with Winters' fanatical diligence to perfect a manner of utterance so free of shoddy personal eccentricities and so committed to a scholarly understanding of metrics and literary history.

As a critic, Winters has been listed with the "reactionaries" because of his rejection of the Pound-Eliot-Yeats hegemony over modern poetry and because of his happy tendency to correct the excesses concomitant with such uncritical adoration. As a poet, this tendency has led Winters to shun experimentalism and obscurantism. Puritanically, humorlessly, and at a considerable cost to his reputation in its early stages, Winters destroyed most of his early experiments with accentual and free verse forms. Imposing severe limitations on his methods, he then went on to produce a body of short lyric poems in a predominantly iambic meter that have much to say to the present-day reader of verse.

For the most part, these poems do not partake of any particular "contemporary idiom," and it is not as easy to make friends with them by now as it is with poems that are Audenesque, or Stevensesque, Eliotic or Yeatsian; they are not innovationist and there is not one of them which presumes to make the kind of oblique yet grandiloquent statements about our era that are the stock and trade of the former poets in their major works. But if one expects Winters' verses to be cold, stodgy, or even singleminded exercises in an antiquated style, then one has seriously misjudged the temper of the man. The still-undaunted admirer of Robert Bridges and the self-proclaimed champion of such unpopular causes as Elizabeth Daryush and T. Sturge Moore is a simple direct spokesman in verse. Of the later poems, many are occasional; quite a number are in the form of direct address to friends, relatives, students, or to a remote impersonal God; and they are studded throughout with comment on the human situation and with fine descriptive passages on the California landscape, the Rocky Mountain area of his young manhood, and the slow but terrifying urbanization of the West.

MUCH HAS already been made of Winters' dogmatism, and it can be argued that it is a positive annoyance in the criticism to be told that novels are *sui generis* inferior to the shorter lyric poem, or to be judicially informed that much of Hopkins and Frost is a waste of time. These judgments mar one's appreciation of the criticism and the critic, but they inform the poetry only inasmuch as they are indicative of Winters' startling individuality of voice and attitude. Reading through the *Collected Poems,* you sense that Winters shares none of the wishy-washy reverence for the artistic or the ecstatic experience that has destroyed the later work of so many of his contemporaries; his manner is gruff, his language direct; he resists prettyness and he has been known to express his disgust for the involuted literary world about him in a blunt, irascible way.

But when these same elements of temperament and conviction are turned loose in a shorter lyric poem of unadorned language, the result is a strong, masculine poetic statement. This is a traditional poetry that is not anachronistic; it seems as engaged with human experience as the most robust spiritual noisemaking of his contemporaries; and it is much less arbitrary in its

Mr. Elman is the author of the novel *A Coat for the Czar.* This is his first appearance in The Commonweal.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

devices. Potent with meanings yet impeccable in its diction as his verse is, Winters does his poetry a disservice when he calls it "the definition of a style," for it is also the record of particular experiences and the expression of a particular personality that is uniquely suited to the timbres and movements of that plain speech style. As an example, any of the by-now-standard Winters' anthology pieces would suffice (even though some, like the eloquent "John Sutter" are framed in the dramatic monologues of historical characters) but I would prefer to quote from one of the lesser known poems—one of the extremely short, Landor-like lyrics directed to his students, his friends, and his Muse which exemplify the man's major preoccupations as a poet, critic, and teacher. One of the best of these short poems is entitled "On Teaching The Young."

The young are quick of speech.
Grown middle aged, I teach
Corrosion and distrust.
Exacting what I must.

A poem is what stands
When imperceptive hands,
Feeling, have gone astray.
It is what one should say.

Few minds will come to this.
The poet's only bliss
Is in cold certitude—
Laurel, archaic, rude.

Like many of his other poems of this length and meter (but unlike so much of recent poetry in its search for *the image,* the concretion, the objective correlative), Winters begins here with a fairly literal statement about his students. His terse language avoids the figurative; it lays heavy emphasis on the monosyllabic words that compose a phrase. The initial contrast in the poem is between youth and age, ignorance and experience, feeling and knowledge (the language of poetry).

What Winters is saying here in one sense is not highly original; its force is that it seems to have been neglected or forgotten by so many. Stripped of irrelevancies and without an easy cynicism, the poem restates the teacher's never-ending chore as moralist "to formulate forever what is wrong"—to promote standards of perfection at the same time that one is faced with the harsh incontrovertible facts of human fallibility—and because it has been stated so quietly and with such a singular lack of decoration, it takes on the force of something deeply believed in and deeply understood.

There are numerous accessory virtues of rhythm and diction in this and other of Winters' short poems, but what may not be so apparent is the writer's unique ability to make the metrical stress "point" the meaning of each line. If the language of traditional poetry is to seem as persuasive as the jazzed-up language of most of modern verse, it cannot resort to the wholly artificial metrical devices of padding or inversion for the sake of rhyme or rhythm; it must give a semblance of the spoken language by never substituting deliberate ingenuities of syntax or figuration for plain speech.

In more complex poems, however, of a more elevated subject matter, the syntax is correspondingly involved, massive, and Miltonic and Winters' diction imparts to it tone, unity and elevation:

The Spaniard, learning caution from the trees,
Building his dwelling from the native clay,
Took native concubines: the blood of these
Calming his blood, he made a longer stay.
Longer but yet recessive, for the change
Came on his sons and their sons to the end;
For peace may yet derange
and earth may bend
The ambitious mind to an archaic way.

Clearly, lines such as these are more majestic than the aphoristic quatrains of "On Teaching The Young." To say, as some critics have said, that by limiting his means Winters has also limited his range seems a real error of judgment.

WHAT ARE the major weaknesses in the *Collected Poems*? The collection is dour, humorless, addicted to the portentous phrase and the somnolent tone; but if these adjectives are meant to be construed as symptoms of weakness then one will also have to rewrite literary history so that a George Herbert, for example, can perform as an Alexander Pope, or an Emily Dickinson as John Milton. Perhaps a fairer judgment against Winters is that he depends too heavily on literature for his subject matter and on abstractions to carry the brunt of meaning in each line. Yet despite Winters' reliance on the language of the philosopher (which, paradoxically, is also one of his major strengths), and despite his preoccupation with literature, he has managed in his verse to remain relevant in a broader sense to the age and the nation in which he lives.

Those who still assume that the American University is synonymous with the "ivory tower" view of things would benefit from reading Winters' "Ode To The Despoilers Of An American University"—a bitter denunciation of institutional stupidity in which, in lines such as these, the University is made to seem symbolic of a great many of our contemporary institutions:

But now the insensate, calm
Performers of the hour,
Cold, with cold eye and palm,
Desiring trivial power,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

And terror-struck within
At their own emptiness,
Move in. As they move in,
Slow and invidious,
They pause and calculate,
Then, as such beings use,
With long-perfected hate,
Strike the immortal Muse.

Those who require that the sexual experience be treated with the mawkish grafitti of an e.e. cummings, or with the Freudian jargon of a Delmore Schwartz, or with the bardic, randy semi-mystical bravado of a Dylan Thomas, should consider reading Winters' "The Marriage," or his allegorical "Gawaine And The Green Knight," to understand how sensual most puritans are.

In his *Collected Poems,* Yvor Winters has essayed public and private experience; he has rarely suffered his mistakes or experiments to appear in print as the puzzling specimens of some "original" verse technique. "What I did was small but good," he writes in one of his most recent poems, and, by his use of the past tense, he seems to be bidding a kind of farewell to the writing of verse. There are, in fact, only three poems in the 1961 paperback edition of *Collected Poems* that did not appear in the 1952 hardcover edition. If Winters will not be heard from again as a poet, this will be unfortunate, but his impact will scarcely be lessened.

The citation of the Bollingen award takes note of the fact that his poetry is "the culmination of a poetic discipline," but if one is to understand the language of such citations in any specific way, one has to allow as well that the poetry is the pragmatic test of the criticism, for nearly all of the best poems are demonstrations of the criticism. Here, in fact, is where the real discipline originates—here, and in Winters' poetry classes at Stanford where he continues to teach the forgotten rudiments of what can be taught the writer of verse, much as a Renaissance painter might have instructed his young apprentices in the basic principles of their craft.

In a recent book, *The Function Of Criticism,* Winters has written of the aspiring critic: ". . . I would not go so far as to say that training is a substitute for talent, but after twenty odd years of teaching, I am convinced that teaching is possible, and that if a man is brilliant in some one intellectual department it is usually possible to improve him—and to improve him a great deal—where he is weak."

The best demonstration of this belief is Winters' own career. Teaching has been his profession, his motivating experience, and his best subject matter. A possible subtitle for this collection might be Poems of a School Master, or even, and more aptly, Poems Of A Master.

THE SCREEN

LA BELLE FRANCE

FRANCE IS displayed in all her beauty in a brace of new movies—and the country never appeared lovelier to a stay-at-home who looks longingly at the travel posters. Although oozing with sentimental charm, "Fanny" also has a first-rate cast and Jack Cardiff's superb photography of Marseilles, complete with waterfront and surrounding country. Cardiff's camera and bright Technicolor have effectively caught the colorful buildings, the bustling activity on the wharves and the boats on the glistening water. All this is quite slick and pretty compared to Marcel Pagnol's famous Marseilles trilogy of some thirty years ago, the black-and-white French versions of "Marius," "Cesar" and "Fanny." With their lively characters, bright dialogue and realistic situations, these added up to films which, uncinematic in the strictest sense, yet had universal and popular appeal. Joshua Logan's handsome new production of "Fanny" may be less stagey than the original movies, but it is also softer and sweeter. For moviegoers who revel in sentiment, this is not necessarily a detriment.

Julius J. Epstein based his script on the stage play of "Fanny," which was written by S. N. Behrman and Logan, and which was a musical with score and lyrics by Harold Rome. Strangely enough, none of the songs is sung in the movie, but the title tune is played again and again as background music. Actually the movie, with its lovely photography of places and people, and with its lively movement and expert editing, is better than the stage play. The story, deriving from the whole Pagnol trilogy, still centers on the contrasts and conflicts of two generations. The younger generation is represented by Fanny (beautifully played by Leslie Caron), who loves and practically seduces the man of her choice, and Marius (Horst Buchholz), the young bartender who is torn between love for Fanny and the attractions of sea and distant climes. The older generation is represented by Cesar, Marius's doting father who runs a waterfront bistro, and by Panisse, the widower who loves Fanny, and longs, above all else, for a son. He is overjoyed to marry the young girl even though she is with child by Marius, who runs away to the sea after spending one night with her. It is Charles Boyer, as the boy's hurt father, and Maurice Chevalier, as the aging Panisse devoted to Fanny and her baby boy, who win the honors and most stir the hearts of the audience.

Although somewhat static at times and dependent on the bright dialogue, Logan's direction has a lively vitality and many moving scenes—thanks to the good cast and attractive close-ups. The best episodes are

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

those with Boyer and Chevalier, but Caron and Buchholz are quite touching too; and the supporting cast with Baccaloni as the old men's friend, Georgette Anys as Fanny's fishmonger mother, Joel Flateau as Fanny's son when he is nine, and other minor characters are fine. As with the original play, I found Panisse's flippant death-bed confessions unrealistic and in dubious taste; but "Fanny" as a whole has heart-warming charm and a pleasant quality that teeters between the real and the fairy tale.

WITH EQUALLY handsome color photography, "Goodbye Again" shows off Paris to advantage. It also shows off Ingrid Bergman, who never looked better than in the stunning clothes Christian Dior designed for her. Unfortunately the script by Samuel Taylor is based on another of those tiresome and empty Françoise Sagan novels, *Aimez-Vous Brahms?* The story, about a forty-year-old Paris interior decorator (Miss Bergman) and her lover (Yves Montand) who don't want to get married because they've both been married before and believe freedom is such a "precious thing," drags on interminably. The off-again-on-again love affair picks up a little sparkle during one of its off-again periods when attractive Ingrid, rightfully annoyed with neglectful Yves, falls for the twenty-five-year-old son (Anthony Perkins) of one of her wacky clients (Jessie Royce Landis). It isn't very likely that a mature and fairly bright woman like this decorator would look twice at the bashful suitor portrayed by Perkins as a cross between a petulant spoilsport and a hopped-up teenager. Still, the scenes showing the woman and the boy discovering each other and learning each other's likes and dislikes in music and art and various interests are quite lively and fresh. If Anatole Litvak, who directed, could have given his entire film this fast and amusing pace, he might have kept his audience awake. But after Bergman tires of her childish lover, she welcomes experienced and philandering Yves back again, and Anatole Litvak, who also gave the film its beautiful production, resorts to padding again and goodbyeing again.

EXCELLENT shots of Paris are also present in "Frantic," a French film directed by Louis Malle in 1958, when the movement now known as the New Wave was just getting started. Using black-and-white photography very effectively, "Frantic" shows off-beat views of the famous city and its environs, and the movie itself is more like an exercise in modern film making than a well-rounded mystery thriller. It reveals the killers right at the beginning as Jeanne Moreau and her lover, Maurice Ronet, plot the murder of her wealthy husband. Then Malle carefully shows the murder and the series of events following it. While Ronet is trapped in an elevator for the night, a young boy and girl (George Poujouly and Yori Bertin) steal his convertible, chase madly through the town, register at a motel under his name and implicate him in a murder which he has nothing to do with. Although this story is contrived, Louis Malle has directed his cast so well that his exercise in thrills is fascinating from beginning to end. The picture is full of tricks, not the least of which is the original jazz score by Miles Davis, the expressive close-ups of the principals and the long periods when the plot is carried forward by the camera without the help of the sound track. Frantic is exactly the word for this fast film and for Malle's view of life in Paris today.

PHILIP T. HARTUNG.

MARIA ANGELICA

(Excerpt from a missionary's letter)

"Maria Angelica is twelve. For a long time her mother knew the little girl had leprosy but she tried to keep it hidden, in horror of the day her daughter would be sent to the public leprosy camp.

"Last September neighbors insisted Maria be sent away. But because the leprosy camp is dreaded by all, Father X arranged to have the child enter the poor little leprosy colony we conduct here for Bishop Y.

"Maria screamed with terror when she first met the other victims of leprosy here. Actually they've been kindness itself to her. They remember what it was like for themselves in the beginning, before they found out that leprosy is curable . . ."

CMMB helps missionaries care for thousands of children like Maria Angelica, suffering from leprosy and many other diseases.

Please help us. Send whatever you can to

The Catholic Medical Mission Board

Dept. C 8 West 17th Street New York 11, N.Y.

PIUS XII COLLEGE
BASUTOLAND, SOUTHERN AFRICA

APPLICATIONS ARE INVITED for the position of Lecturer in English Language and Literature at this Catholic University College, situated in the British High Commission Territory of Basutoland, Southern Africa, to begin work in January, 1962. The position involves lecturing and tutorial supervision.

Salary scale for Lecturer: £1000 by £50 to £1250 (efficiency bar) by £50 to £1550; for assistant lecturer: £720 by £40 to £960. Status and initial salary according to qualifications and experience. Pension scheme. Family allowance of £100 p.a. plus £40 per child under the age of 18. Train and sea passages arranged for appointee, wife and children. Baggage allowance.

Further information and application form, to be returned by 15th July, obtainable from The Registrar, Pius XII College, Roma, Basutoland, Southern Africa.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Counsel and Direction of Leo XIII

LEO XIII AND THE MODERN WORLD. Edited by Edward T. Gargan. Sheed and Ward. $4.50.

By PHILIP DEASY

TO COMMEMORATE the sesquicentennial of the birth of Leo XIII, Loyola University's (of Chicago) department of history sponsored a one-day symposium to discuss "the most significant phases of Leo's work and thought." What was said on March 18, 1960 is now published under the title, *Leo XIII and the Modern World.* Edward Gargan of Loyola provides an appropriate introduction, though it might be added that the first essay of the volume, "The Life and Work of Leo XIII," by Raymond H. Schmandt, not originally read at the symposium, more completely prepares the reader for the pages that follow.

The title given to the collection is somewhat misleading. What all but two of the ten chapters provide is Leo and *his* modern world, the nineteenth century. Our modern world, America in the second half of the twentieth century, is given only oblique recognition. What we have, that is, is history, with stress on the highlights of Leo's quarter of a century papal reign. Most of the essays, particularly Father Joseph Moody's "Leo XIII and the Social Crisis," and S. William Halperin's, "Leo XIII and the Roman Question," make for lively and informative reading. In the contribution of Father Eric McDermott, not originally read at the symposium, there is also the welcome addition of high humor.

Father McDermott, whose general subject is "Leo XIII and England," has several pages about the efforts of English Jesuits to open and run schools independently of the local episcopacy. This led to a controversy that was brought to Rome to be settled. One of the English bishops most concerned, Herbert Vaughan, who later became a Cardinal archbishop of Westminister, reported the matter as follows: "The Jesuits attach great importance to the case because it will regulate America. And it is better to settle the case with the English bishops than with the American bishops who are Irish and more violent. Ballerini [the Jesuit canonist who was preparing the regular clergy's case] had told him that the Jesuit's must win their case; the Society had been employed by the Popes all over the world for three hundred years to contend against and control Bishops who were troublesome to the Holy See."

Later in discussing Leo's rôle on the question of the validity of Anglican orders, Father McDermott quotes from the *Memoirs* of Sir Shane Leslie: '"A talk with De Augustinus the Jesuit [member of the Papal commission] who expected the result would let down the Anglicans easily by declaring the orders doubtful and give the *sub conditione* solution. He thought it would please every one. Bishop noted, 'How S.J.!' When Gasquet told him nothing could be agreed to 'that could not be made to square with the facts,' Bishop added, 'How British!' "

The two chapters that go beyond the strictly historical approach are those by James Collins, "Leo XIII and the Philosophical Approach to Modernity," and Father Gustave Weigel's "Leo XIII and Contemporary Theology." Mr. Collins, whose paper is the most sustained and finely reasoned of the symposium's contributions, at least gets around in his closing section to asking "whether Pope Leo's counsel and direction have started to yield any definite fruit in our century." The contents of Father Weigel's remarks don't live up to the promise of his title. Even a Father Weigel can't be very convincing in attempting to extol contemporary Catholic theology.

As for Leo and our own world, perhaps we would do better to face up to the fact, and all its dire implications, that as far as is now readily discernible, the impact of the "first modern pope" has been negligible. This is no reflection, of course, on the soundness of his knowledge and intuitions. The modern world doesn't heed. *Quadregesimo Anno* was written forty years after *Rerum Novarum* because conditions social and economic had worsened and would worsen still further in the Great Depression. A new encyclical, seventy years after, is forthcoming, and will treat, as a Page One story of the New York *Times* noted (May 15, 1961) of "still impending problems of social action."

A point, too, should be made about Pope Leo and this country. Both Mr. Schmandt and Father Thomas McAvoy ("Leo XIII and America") treat the issue of Leo and "Americanism" from the accepted and comforting viewpoint that Leo was simply misinformed. "Americanism" was a "phantom heresy." Granted that, formally speaking, no heresy existed, is "Americanism" altogether a "phantom" in our time? Will Herberg didn't find it so in *Protestant-Catholic-Jew* and neither did Fathers Weigel and Alban Baer in their respective reviews of that book in *America* and The Commonweal. Both Mr. Schmandt and Father McEvoy write of the Catholic Church in America "adapting" and "reconciling" itself to modern civilization and to "the American spirit." As John Courtney Murray, referred to once in these pages as Leo's foremost interpreter, would, of course, insist, it should be the other way around.

But what has adapted to what? The American Way of Life to Catholicism or vice versa? It wasn't the triumph of Leo's attitude toward the modern world that the American bishops stressed in their strong statement of a few years back on secularism.

Now, as Herberg's book has also made clear, there is a new secularism perfectly compatible with bingo, membership in the Rosary or Holy

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Name Societies, Communion breakfasts and faithful attendance at Sunday Mass. It was Mr. Herberg, too, in reviewing that anthology of "significant writing from American Catholic publications since 1950" who noted that of the twenty-five articles selected "only four (by the most generous count) dealt with Catholic religious life and liturgy." "This," he reminded his readers, "from a Church that through the centuries has prized the interior life of the spirit."

Even James Collins, who tries to point up Leo's influence on the story of Thomism and even more so on the study of modern philosophy in our age—he calls Leo "preeminently the Pope of *the open tradition in philosophy*"—can only refer to foreign philosophers as evidence. What the state of philosophy and philosophy teaching is presently in America he has noted recently in articles that do not indicate that the counsel and direction of Leo XIII have been conspicuously followed here.

Father Weigel's contribution to the symposium has its curious aspects. What can be made of a *post hoc ergo propter hoc* statement like attributing Teilhard de Chardin's *The Phenomenon of Man* to the influence of Leo? Father Weigel is less open to question when he adds, "Nor would a nineteenth-century Jesuit have written a book like Chardin's." It will surely be news to many laymen that "modern theology is a vibrant activity, a real adventure of the mind." What we feel about modern theology and its shortcomings is much more tellingly expressed in an article in the current issue of *The American Scholar,* "The Evasions of Modern Theology."

In conclusion, and aware that at this stage the department of history at Loyola may not react in kindly fashion to the suggestion, I'd like to propose that in 1963, the sixtieth anniversary of Leo's death, another symposium be held to bring our own time more into focus. By then we'll all have had the time to ruminate over what Leo's worthy successor, Pope John XXIII, is to tell us shortly.

The Sad Country of Love

A SHOOTING STAR. By Wallace Stegner. Viking. $5.

By MARTIN TUCKER

THE PACE of this long novel dealing with one major character and the many people with whom she forces her way into contact is leisurely, even when the woman is frenetic. In some ways Stegner's book is reminiscent of Arnold Bennett, except that this novel is a young wife's tale of a sustained disintegration rather than a momentary misdemeanor. But the multiplicity of details, the reportorial distinctions, and the insights into character are all handled through the cool, feeling lens of the artist who places his material into order. The heroine Sabrina Castro is a combination of Madame Bovary and Mrs. Malicious Rich—a woman proud, complex, destructive and at war with everyone till she makes peace with herself.

The novel opens when, after a twelve years marriage of convenience and boredom, Sabrina has her first extramarital affair in Mexico while on vacation there alone. She returns to her husband, and in a moment of honesty (but she is not sure it is *only* honesty) blurts out the truth. When her husband neither forgives her nor slaps her, but turns coldly to his work—he is a physician, and his professional duties have in Sabrina's eyes been her chief rival—Sabrina begins to travel the road that takes her first to her mother's mammoth estate near San Francisco, later to a wild escapade in Nevada, and finally to a knowledge of her limitations.

Sabrina is a typical American heroine in her vague discontent with the well-heeled furniture of her life, but Stegner's compassion and clarity of style keep her from becoming a predictable cliché. She is a species of the energetic woman who, although she has travelled all the roads, cannot get anywhere because she has no destination in mind. Her outlets for expression have not so much been closed as never opened.

The novel's greatest shortcoming is that Sabrina has no issues in which she can become interested; she turns on people because she is more involved with her wounds than her experiences. A novelist's job is not to deal with ideas or issues *per se,* but to make people the issue. Stegner himself has said, "ideas are not the best *subject matter* for fiction. They do not dramatize well. They are rather a by-product . . . ." Yet the absence of social, political, even philosophic ideas in a specific context does weaken Stegner's story. While there is implicit comment on Sabrina's lover (a Jewish businessman who is willing to visit the country of love but not to take a permanent visa there) and Sabrina's mother (whose old age and fear of death have led her to more and more charitable and questionable activities), the viewpoint remains mainly that of Sabrina's narcissistic vision.

In the past, such women as Sabrina have come from the Midwest, and there has been more than a hint that they deserved the blows they gave themselves so mercilessly. Stegner has shifted both the scene and the tone. In doing so, he has created a book that captures the daily quixoticism of life. At all times genuine, it brings the reader into a world in which money has impoverished many lives. At all times kind, it does not have a villain. Even the son who is willing to have his mother declared incompetent so that he can gain control of her money is shown with some justification to have been thwarted by a selfish mother.

The ever-radiant undercurrent of compassion, of the idea that everyone needs love-and-understanding, and that the only way to get it is to start giving it, streaks through the book and cannot fail to make it a moving experience. Yet Sabrina's neuroses, while they remain representative, finally become annoyingly familiar. Ultimately, incessant understanding of such a limited character as Sabrina carries with it the kiss of love—and monotony.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Zeal and Zealots

THE VIOLENT SEASON. By Robert Goulet. Braziller. $4.50.

By WILLIAM DUNLEA

AMONG THE more civilized improbabilities proposed by this harum-scarum melodrama is a house of pleasure that operates behind the facade of a rosary-bead factory. The scene is a town in Quebec logging country called La Buche for authenticity's sake, and Robert Goulet, who is said to have lived on the scene, is offering his readers a cram course in Timberland folkways.

More violent preposterosities are triggered when the pious wives and mothers of La Buche make the unavoidable discovery about the true nature of business at the "factory"; many of them have for months been deprived of their men—lumberjacks away at camp but due soon to return—and they are not disposed to tolerate this kind of competition, even though the experiment is rumored to have the unofficial blessing of Monsieur le Curé, who, it so happens, is concerned about the caseload at the foundling home and whose word is law in those parts. In one deafening chorus the women cry for a *charivari*—a form of mob vengeance that makes lynching look squeamish—to end this threat, as they regard it, to their sexual sovereignty.

While the *charivari* is being telegraphed and all but previewed, to keep his readers from turning to television, the author has a couple of spare plots simmering on the side. One of these has to do with a fatally diseased young priest who, though he is despondently in love and has secretly renounced his vocation, is being primed as a candidate for sainthood, if you please, by his mother and her Jesuit counselor. It is giving nothing away to relate that these episodes boast the most pretentious and grotesque impossibilities. Mr. Goulet cannot be accused of insinuating himself into his book; he joyously clobbers his way in, imposing his most petty grudges, obsessive hates and sadistic fantasies on his readers. He has appointed himself the scourge of a whole community but remains throughout happily unconcerned that he too is on trial.

He unearths the profligacy, the carnality, the bogus piety that are his themes as eagerly as any gross pornographer or simpering parodist; but he shows paltry talent; he would inflate by affecting indignation at the evils he is straining to exploit. All this and religion-baiting too. With his anti-religionist zeal Mr. Goulet has really got himself into a knot; and the fact that he doesn't understand enough of religion to know when it is hypocritical hasn't helped him. (It is the glory of false pietists to have such enemies as this.) His incessant gibes at religion are based, as is the pornography, on *prima facie* observation at best, and are otherwise dependent, again like it, on caricature that is as obscene as it is venomous.

For the record, *The Violent Season* has found a sponsor in Robert Graves. His puff to the publisher asseverates that "the sincerity is incontrovertible, the horrid details convincing. . . . Here is someone trying to get something important off his chest, to me the only valid excuse for a modern novel." What is incontrovertible here is that the eminent Oxonian's devotion to his own religious skepticism has succeeded in neutralizing his literary skepticism.

BARNES & NOBLE, Inc.
105 Fifth Avenue, New York 3, N.Y.
Over 1,000,000 Used & New Textbooks of all publishers at reduced prices

REVIEWERS

Philip Deasy, a regular contributor, is a member of the faculty at St. Peter's College in New Jersey.

Martin Tucker, a member of the faculty at Long Island University, is a frequent reviewer in these pages.

William Dunlea is a New York writer and critic and a frequent contributor to The Commonweal.

NEVER TOO LATE TO BECOME A PRIEST!

HOLY APOSTLES SEMINARY
Cromwell, Conn.

- **Exclusively for Belated Vocations to the Diocesan, Religious or Missionary Clergy**
- **Full Course Leading to B.A. Degree, including accelerated Latin.**

Write to Director of Admissions

College of Notre Dame of Maryland
Baltimore 10, Maryland

Conducted by the School Sisters of Notre Dame

Fully Accredited

Program leading to A.B. degree Arts and Sciences

Teacher Training **Pre-Medical**

For catalog and further information address the Director of Admissions

Classified

Irish Books and Gifts

• **Books, Linens, Gifts, Catalogs**
IRISH INDUSTRIES DEPOT, INC.
876 Lexington Ave. (near 65th), New York 21, N.Y.

Handmade Wedding Bands

• **HANDMADE LITURGICAL WEDDING BANDS. Renard A. Koehnemann, c/o St. Benet Shop, Jackson & Wabash Aves., Chicago 4, Ill.**

Catholic Books

• **CATHOLIC BOOKS, NEW and USED**
Free Lists, Free Search Service
C. F. PETELLE, Box 289, Maywood, Illinois

Housing Investments

• **WANTED: Investors to back their words with deeds. Issue: Housing without discrimination. For prospectus write Morris Milgram, PLANNED COMMUNITIES, 84 Nassau, Princeton, N.J.**

Log House—Berkshires

• **FURNISHED, five-room artist's log house on 75 wildlife-infested acres of meadow and woodland in high scenic valley of Berkshires. Hunting, fishing, skiing, brooks, river. $16,935. Owner: Joseph A. Minahan, Williamstown, Mass.**

Advertising

Classified
20¢ a word, 12 words minimum
Centered lines: $1.20 a line, 2 lines minimum.
Time discounts: 5% for 3 times, 10% for 7 times, 15% for 13 times.

Classified Display
$11.90 per inch, minimum.
Same time discounts.
Payable in advance except when ordered through recognized advertising agencies.

The Commonweal
232 Madison Ave., New York 16, N.Y.
MUrray Hill 3-2042

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A Question of Attitude

OF ALL THE EFFORTS that have been made to summarize this magazine's point of view, perhaps the thumbnail description that comes the closest to the truth remains the statement that The Commonweal represents "not a movement but an attitude."

That attitude is a Catholic attitude, and The Commonweal is generally referred to as a Catholic publication, although it is not, to use the term people apply to diocesan papers and magazines published by religious communities, an "official" Catholic publication. Rather, The Commonweal is, quite simply, a magazine published by men who are themselves Catholic and who endeavor to express a point of view on temporal matters in conformity with their religious principles. . . .

Since the editors of this magazine are laymen, its primary concern is with the temporal order, which is the specific province of the layman. In the light of their religious beliefs, the editors see the temporal order as being directly related to the spiritual, and their day-to-day judgments reflect this conviction.

Add to this the further fact that contributors to The Commonweal include many of the world's ablest Catholic writers, and it is not hard to see what distinguishes this magazine from comparable "secular" journals and why the magazine is generally thought of as Catholic. But there is nothing more "officially" Catholic about The Commonweal than this, and the editors have always gone to some lengths to make this fact quite clear. . . .

There is no secret about the fact that The Commonweal frequently represents a minority point of view—or at least a point of view quite different from that found in many diocesan papers and Catholic magazines. For example, the editors were —and are—unable to share the enthusiasm of most American Catholic publications for Generalissimo Franco. In Father Coughlin's era The Commonweal saw his *Social Justice* as intolerant and totalitarian in spirit, and said so. More recently, while some "official" Catholic publications heaped praise on Senator McCarthy and scorn upon his critics, the editors of this magazine viewed his "crusade" in a context of national fear and self-doubt and felt it had little to do with any rational means of dealing with the Communist threat.

That our opinions on such public questions drew criticisms and disagreement from other Catholics did not surprise us. . . . There is nothing extraordinary about the fact that Catholics frequently disagree on specific questions of the day. Indeed, the only extraordinary thing would be if this were not the case. But what is disturbing is the way some Catholics try to elevate personal judgments on passing events or political figures into dogmas of orthodoxy which all must hold if they are not to be labeled "pseudo" or "so-called" Catholics.

—from the 35th Anniversary issue

THE COMMONWEAL, 232 Madison Ave., New York 16, N. Y.

Enclosed is $2. Please send the next 17 issues to:

NAME .....

ADDRESS .....

CITY, ZONE, STATE .....

7/14/61

For New Subscribers:

SPECIAL

TRIAL SUBSCRIPTION

OFFER

17 issues for $2

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED